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BOOK REVIEWS

Antigonus Gonatas. By WILLIAM WOODTHORPE TARN. Oxford: Clarendon Press, 1913.

Antigonus Gonatas was one of the two dominant personalities during the culminating epoch of Hellenic political history. His long struggle with Ptolemy Philadelphus for the hegemony in Greece and supremacy in the eastern Mediterranean probably evoked more contemporary interest in the civilized world than did the simultaneous duel between Rome and Carthage known as the First Punic War. It was under his sympathetic and intelligent patronage that Stoicism ceased to be the creed of disappointed Cynics and obtained a courteous hearing from men of culture, rank, and fashion. The federal movement in antiquity was the Greek answer to his governmental program. He was perhaps the first "enlightened despot" in history, and to him is due the definition of kingship as a "noble servitude." He ruled Macedon for thirty-seven years (277-240 B.C.) when Macedon was the most important country in the world. That such a man had to wait till 1913 for a biographer and then find one outside the circle of those engaged professionally in the interpretation of Hellenism is a noteworthy fact. Mr. Tarn is a lawyer by avocation—one of those well-trained men not engaged in teaching who are the pride of British classical scholarship. But he is no novice in this kind of work. He has already to his credit a goodly number of citable articles on cognate themes. Neither is he tarred with the brush of dilletantism that blackens the books of so many of his class. He has spared no pains to master the primary and the secondary literature of his subject, and has got into touch with the men best able to furnish him with materials as yet unpublished. His style is businesslike, his judgment independent, and, as a whole, his book is a thoroughly creditable piece of work.

In another journal (*Class. Rev.* [1913], pp. 271 f.) I have noted some of the positions taken by Mr. Tarn where I cannot join him. Here I should like to indicate points of accord rather than of discord. And in the first place, I should like to commend particularly the spirit which animates the entire work. The sneers at the serious men and movements of this age which disfigure so many pages of earlier histories are lacking. "Save for her one year of heroism against the Persian, it is the most glorious epoch of Spartan history," says Mr. Tarn of the century "between Antipatros' hard-won victory at Megalopolis and Antigonus Doson's hard-won victory at Sellasia." "Athens has a right to be judged, not on her stage plays, but on such things as her many struggles for liberty, or the portraits left by Antigonos of

Karystos, or the language of the noble resolution moved by Chremonides. Admiration for her great past need not blind us to her great present. In the two generations following Alexander's death she did some of the hardest fighting in her history; and there was not much sign of degeneracy about the men who led the national war against Antipatros, who fought against heavy odds the two days' sea-fight off Amorgos, who held their walls against Demetrios till they were glad to feed on dead mice, who stormed the Mouseion under Olympiodoros, and who, at the last, when fall Athens must, fell with all honour in the great struggle which we call the Chremonidean War. There was little mark of decadence about the city that was still 'Hellas of Hellas,' the home of all the great philosophies and the spiritual centre of the civilized world, the city that could draw and keep such men as Zeno and Epicurus, Arkesilaos and Kleanthes, men utterly different save in noble aims. What Athens said the world still repeated; those whom Athens honoured were honoured indeed. Wealth and power might pass to others; Athens alone had the secret of the path that raises men to the heavens." Such fair dealing with the most persistent foes of Antigonus, his hero, discloses sufficiently Mr. Tarn's attitude toward Antigonus himself and the monarchs contemporary with him. Mr. Tarn is in a position to measure out justice to the great men of this age by understanding what deification of rulers really meant. "I believe," he very properly observes, "in spite of all that has been said to the contrary, that the plain man of the time was perfectly clear as to the distinction in this connexion of *θεός* and *ἄνθρωπος*." The common ruler of the time was perfectly clear that he got no supernatural power from deification, and that the freedom it conferred was freedom from constitutional limitations and not from moral obligations. Mr. Tarn holds, and I think proves, that Antigonus did not become a god because he did not care to free himself from the traditions of Macedonian kingship. That his rivals claimed to be deities showed at most that they hated shams less, not that they were worse rulers or had worse subjects. Mr. Tarn does not make the common mistake of confusing magnitude of territory and population with real strength, and in one of the most comprehensive surveys of the facts existent he shows that "a united Greece would have been *on paper* more than a match for Macedonia and Epeiros combined, and could have dealt as she pleased with any of the Eastern powers; Rome apart, she would have held in her hand the destinies of the world. Greece, therefore, and no other kingdom or kingdoms, is the central fact in the politics of the time."

Antigonus Gonatas will not interest or help much those who want the Macedonian age summarized in a few simple formulae. Those, however, who, dissatisfied with the confused and meaningless abridgments into which a record of vast and intricate achievements is commonly compressed, wish to get something of the spirit of an age admirably characterized in the following passage will be amply regarded by reading Mr. Tarn's book. "The age, however, was one that called for a new message. Alexander had enlarged

alike the bounds of the world and of human endeavour, and new thoughts and forms of activity were crowding in upon men. The clever Greek, his career hitherto bounded by the offices at the disposal of one small city, might now become chancellor of an empire; all the great monarchies required every able man they could get for finance and administration; no one need limit his ambition. Alexander had put into circulation huge masses of hoarded gold, which could not fail, at least for a time, to raise the general standard of the world's well-being; every country was full of veterans returning to spend at home the spoils of Asia. Great new cities were springing up, affording endless employment to architects, to sculptors, to overseers of slaves, to men in a hundred departments of human activity; trade was seeking out new routes for itself, grasping with a myriad hands at the wealth of the East. Men's lives were becoming very full, and with this there must have come to each man the feeling as it has come with every great expansion in civilization, of the increased importance of his own individual life. A man no longer felt himself a part of his own city state, with his life bound up in the corporate life within those city walls; he felt himself a separate individual; his home might be what and where he chose to make it. There were, of course, thousands who had no such feelings, thousands who clung, actually or in idea, to the city-state, regretting the past; many, perhaps, to whom the present was actually repulsive, and who despaired of the world. But that the new philosophies arose out of despair is not easily to be believed. They arose to meet a want; and the want was a rule of conduct for the individual, who had in a great new world become conscious of the increased importance of his own individual life."

W. S. FERGUSON

Principles of Greek Art. By PERCY GARDNER, LITT.D. New York: Macmillan, 1914. Pp. xvii+352. \$2.25.

In 1905 Professor Gardner published *A Grammar of Greek Art*. Of that work the present volume is an enlarged edition, two chapters being entirely new and most of the others being rewritten.

In the preface to the *Grammar* the author said: "The present work . . . is meant principally for men of classical training, and particularly for classical teachers in schools. It is scarcely adapted to the capacities of ordinary schoolboys." These words are equally applicable to the revised edition. The book is not one for beginners, of whatever age, but rather for mature students to whom the elements of Greek art are already familiar.

The announced purpose of the book is (p. 1) "to determine the laws according to which the mind, the taste, the hand, of the [Greek] artist worked." This program leads to the discussion of very various subjects: the views of Greek and Roman writers in regard to art; the distinctive qualities of Greek temple-architecture; the relation of Greek art to Greek religion;